

CONSIDERATIONS  
*Upon*  
Esaiah Stiefel  
his little Book  
of  
The THREEFOLD STATE of  
MAN

*And Of*  
HIS NEW BIRTH  
Written *Anno Christi* 1621.

By  
Jacob Behme

Also called  
*Teutonicus Philosophus.*

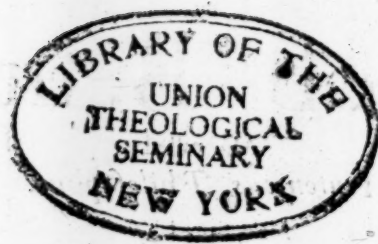
Englished by  
JOHN SPARROW.

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LONDON :

Printed by *M.S.* for *Giles Calvert*, and are to be sold at his Shop  
at the Black-Spread-Eagle at the West end of *St. Pauls*, 1661.

CONSIDERATIONS



Considerations upon *Esaiah Stiefel's little  
Book of the Threefold State of Man,  
and of his New Birth : Written by  
the Teutonick : 1621.*

*The Open Fountain in the Heart of JESUS  
CHRIST, be our Spring and Continuall  
Refreshing.*

I.

**V**ery Honourable, much Esteemed Sir; In the Love of JESUS CHRIST, and in the unity of his humanity. My Great Friend and Brother: It is exceeding joy to me, and a refreshing to my soul; in that I now perceive from *Many places*; That the most costly Tree of Christ our Saviour, covered by the fleshly *Antichrist*, beginneth to sprout from the Root, through all the Gates of Darknesse, and of the Anger of GOD, in the midst of the captivity of *Babylon*. Much more do I rejoyce in its sprouting Branch, of its most amiable blessed Lovelineffe of its power and vertue; Seeing I also find my self a little Twigg on that Tree: and that it is so *sweet* and full of Joy: and do see with great Wonder, and that it beginneth to sprout as it were in the midst of the *Night*, with fair Branches, yea in the midst of *Winter* that Lillyes and Blossomes or Flowers put forth.

2. Is not that above all outward Reason; that an *Old Ruined Shattered House*, which alwayes waits for a fall by the stormy winds, and to be blown down upon a heap, that it should begin to become *New* again? & present its first youth to view, as if it had not become Old? We see the first Form or Beauty of this Tree, as it was in its youth; and how its Age and Youth, hath one and the SAME Form Power and Vertue: Is not this a great Wonder?

3. We were blind in our first Mother who generated us all; and now in our Old Age, wherein we are at the End, we become *seeing* again in our Mothers Lap: We were dumb, and lost our *Mother Tongue*, and now find it again in our Old Age, so that therein we know our Mother, and can speak with her in her own Language: should we not justly wonder highly, that we were in our Mother, and knew it not?

and have been so long a time *Blind* in her, and now in Old Age become seeing?

4. Should we speak of our *Old Ages* no! We are a *New Sprout* generated out of our first Mother, we were a withered dry Branch on the Tree, but the Mother hath introduced her Sap and vertue or power into us; and generated a *Young Sprout* out of her self; in which she will have joy, and through that, generate her fruit; Yes, she hath generated a young son out of the Old one, who shall not be blind, also not go out from her, but remain in her house, for he is her only *Heir*, wherein she hath joy.

5. Dear Brethren! Let us rejoyce and be glad in the Lord; that our City *Jerusalem* in *Sion* is built again, wherein our Mother dwelleth, and also must be our *Eternall Habitation*.

6. Seeing then dear Sirs and Brethren, as I perceive, ye also stand together in the *Sprouting Essence*, and have received a seeing eye; therefore it delighteth me to refresh my selfe in my Fellow-members in the *Essence* of my Mother, heartily with you, in our *New Life*; and I entreat you to understand it no otherwise, but in true faithfulness and Love, as one Member ought to doe to another.

7. But that I thus speak with you, it is not done in such a manner, as if I would fly aloft above your Gifts; and list my self above you, in that there is a sharper understanding given me from the *Diving Mystery*; But to understand it so, that I am not become your destroyer, but much rather a *Beam* in our Building, in the house of the Mother of us all; Not through humane Reason or Art; but HE hath so ordered it, that hath Might to do it, who doth what he will.

8. Yet a house must have not only *Sparres* and *Beams*; but also *Stones* for the Foundation, and many *Joynts* or *Tyes* to bind it together; Now if the LORD layeth one for a Foundation or Corner-Stone, and useth another for building up: we should learn to know one another, every one according to his *Gifts*; and not despise or reject one another for our diversity of Gifts, as for a long time hitherto hath been done in *Babel*: but rather consider their usefulness for the Building, and that one Joynt or *Tenant* must not be just as the other is, where as yet all of them close together, and are together but ONE House.

9. To me is given to understand and speak of the *Ground* to another, to speak of the whole *emerging* building of God, as in a summary brief Contents: Yet the Foundation and the totall or Entire house of God is but ONE: It proceeds from One Spirit and all of it serves to the Wonderful Revelation or Manifestation of God.

10. Therefore though I speak to you from my Gifts and shew you the Building in the *Inward Parts*, yet I entreat you to understand it no otherwise, then heartily and with a good and favourable construction: I do it NOT out of vanity, levity, or ostentation, but in true knowledge given me of God; for profit and benefit, that our Pearl may be found, and the Enemy, who hath so long held us captive,



tive, be *stified* in his own Poison, that we might learn to know the wonderful God in his unfearchable wisdom, and rejoyce in him, as his Children, as *Branches* on the Tree, in his Essence and Power or vertue, which Joy is a Sprouting in our Lives Essence: therefore Construe it no otherwise.

11.

You have sent me also with your Letter a *Little Booke*, for me, together with your other friends to peruse: and you desire me to discover to you my knowledge *thereupon*: which truly in my writings, which you have in your Hands, might already be clearly and sufficiently opened and understood by you, what I *could* answer you upon it: but seeing it may serve to the Honour of God, and the benefit of Mans Salvation, I will give you a Brief *Summary* Answer upon it, and direct you further about it in my writings.

12.

Concerning the \* *Author* of the Treatise, who is indeed as to my outward Man unknown to me, but in the Spirit is not a stranger, but generated out of my Mothers Essence and power or vertue, so much I see, speak, and know, from the words which he hath written, which doubtlesse are his Spirit and totall Will, that he very freely, as himself also mentioneth throughout, hath given up himself wholly again into the *Bosom* of the Mother, and desireth nothing but only the Mothers *Life* and Spirit.

Isaiah  
Stitish.

13. And that now indeed the Mothers Spirit in him, as in the Old and now in a New sprouting Essence, holdeth the old, Captive in the fierce wrathfull *Quality* or Source, and is so *demersed* with the old Essence, that he cannot know himself, in that he supposeth, that he is wholly and altogether, and quite-thorough, *New* without *Sin* and spot or blemish. Indeed it is rightly spoken as to the *Inward* New Man *only* that is born of Christ; but *not* as to the Mortall Corruptible Man, which holdeth the New captive in it, as thorough-piercing or wholly over-shadowing or obscuring it.

14. The Old Stock, or *Husk*, understand, the Body; which Adam with his Imagination introduced for us, into the earthlineesse out of or from the earthly and Diabolical Essence, as an opposite quality or Source, that is *not* IT which sprouteth, but the *faded* Image of God, understand which was given to Adam out of the Divine Substantiality, viz: of the second Principle, out of the Kingdom of Heaven; which with the Introduction of the Earthly, dyed; or, as I may render it plainer, became *shut* up in the Eternall stillnesse, viz. in the Nothing, where it lost its right, Divine *Life*; That is IT, wherein the Eternall Word became Man, and introduced again the living Substantiality, with his entring in and Opening, and out of Death generated the Eternall Life: This very Divine and yet also inclosed in Death, humane

Confid. E. S. *The Old man dyeth not quite in this life.*

same Substantiality or *Flesh*, became a Man, to whom the Earthly Husk did only hang, and held the Earthly burning Death, captive in it self; therefore we should make a distinction, when we speak concerning our selves.

15. Also the Holy Scripture speaketh not of a *total* New Flesh, that the old Flesh is totally new conceived in the Divine Essence and become Generated in God: else it must follow, that the evil introduced beastial Flesh with the Beastial Property were exalted into the virtue of Power of the *Majesty*.

16.

And if a Man would say, the earthly Source or Quality, did in the New Birth out of Christ become *totally killed*, and did wholly and altogether dye in the death of Christ, as the *Author* saith; That the Old Man is quite gone, dead and a Nothing; and only Christ in this outward visible Flesh, liveth, ruleth, ordereth and acteth: then also should Man Eat and drink after a *Paradisicall* Manner, and partake only of the Heavenly Quality or Source: for Christ eateth no More Earthly Food but *Divine*: Also the Earthly Carcasse or Sack of Worms will not permit, that we should call the *Total* Man out of all the Three Births or Genitures, divine, much less the Kingdom of this world from the Starres and Elements, which is the Quality or Source Life and Dominion of the Outward Man.

17. We cannot deny, let a Man be as holy as he will, yet the Spirit of the Outward world, is the Spirit Life and Leader of his outward *Flesh*: and we see clearly, how the outward man standeth in a Consecration or Configuration of the Stars; when that *forfeareth* it, then it falleth away and consumeth.

18.

But seeing it is given us of Gods Grace to know, what the *Earthly* and also the *Heavenly* Man is, in ONE Person; therefore we will a little describe it and shew, how and in what manner it is signified by the *Author* of the Little Book sent to me, and that from the very ground or foundation; yet in a Child-like simplicity: for a Rule of Direction to the *Author* and those which read his Book.

19. Concerning the *Author*, I understand; that he may indeed, be an honest or virtuous new-born or *Regenerate* Man, and in Christ with his *New-birth* in the New Man, be holy, because of Christs inhabiting in him: For the *Substantial* Inhabitation, is throughout agreeable to the Holy Scripture; as himself also highly proveth it and I have therein No objection against him; It is the true Ground that God hath generated us in himself, out of his heavenly Substantiality, through his power or virtue in the WORD, in Christs Flesh and Blood, to be Children, out of his Essence.

20. I understand also Flesh and Spirit in ONE substance, and not at all, Spirit *without* Flesh and Bloud: and I understand, that this is effected in the Womans Seed, and is *still* continually effected: and I say with good Ground; that Christ, Within, and Without, My own humane Essence, in *My self* becometh Generated a New Creature, as the *Author* throughout speaketh the same.

21. But the Author wanteth the apprehension of the *Three Principles* one in another, viz: of the *Three Worlds* one in another; he doth not distinguish one from the Other, he hath totally wrapt up himself with all his Reason and senses or *Thoughts*, and demerced or cast himself wholly into the becoming Man or *Inarnation* of Christ, into his suffering dying Death and Resurrection, and so neglected himself as to his *outward Body*; He desireth only to live in and out of Christ, and rejecteth all that which is and liveth contrary to that; He desireth nothing but what is of Christ; Christs Life and Spirit and Will, shall be his Spirit Life and Will: and so he is as it were *demerced* into the Life, Will, and Spirit of Christ; so that his Old Man is *as it were* Dead, whereas yet according to the Kingdome and Quality or Source of this world in its own Principle it *liveth IN it self*, not being Dead; for it cannot dye, untill the Spirit in its Constellation leave or forsake it: \* Neither doth it dye

\* NOTE

THEN, but passeth, viz: into the Mystery of the outward Principle, with its wonders and works; untill the Judgement of God to the bringing again or Restoring of all whatsoever we have lost in *Adam*.

22. This whole Christian Entrance, of the Author; is totally right, and without falshood or defect; It is also rightly performed to him *in Christ*; so far as the work or Effect is produced; as I fully perceive, according as he *writeth of himself*: But HIS knowledge of himself, what and How he is, were necessary to be *better* explained; he hath cast himself into the *Middle* of the Tree; where indeed he is very safe; and standeth fast; but the Root of the Tree is yet hidden to him; he standeth therein as a little Sprout, but in the Middest.

23. If a man would satisfie the humane Mind, so that it may give it self up into the Eternall Rest: then a Man must shew him the Root of the Tree; out of *which*, Spirit and Flesh hath its Original; a Man must shew & open to him, the *Center* of the Eternall, as also of the Inceptive or beginning Nature; that he may apprehend the *Earthly* and also the *Heavenly* Mystery: And then is the Eternall Beginning and the Eternall End, totally ONE; wherein the

Confid. E. S. *The Old Man expelleth the Renovation.*

The Spirit of the Soul layeth it self into Rest; for it seeth the Wheel Totally.

24. With this Description of the Author; the tender feeble corrupt *Outward* Nature is very ill at ease: for it is put in Mind of a thing which it CANNOT do; The *Author* saith, It should *totally* dye, that Christ alone may live in the Flesh; and that it will NOT do, but hopeth for the *Renovation*; which it really putteth on as a Garment, but NOT Essentially in the Power or vertue, but as the Fire Gloweth through and through a Red-hot-Stone: Also the Beams of the Holy Spirit go often out of the Second Principle, out of the *New Man*, through the *Old*: and as Iron in the Glowing and without the Glowing, is at one time Iron as well as at the other; so is also the Earthly Man.

25. It must indeed become *Servant* to the Inward Man, When the New with its Glowing *Divine* Fire passeth through it, and it doth that readily so long as the Fires Glowing shineth through it; but it cannot change it self into the Inward Kingdom; For the outward \* *Flesh and Bloud shall not inherit the Kingdome of Heaven*, saith Christ; It shall and must consume and vanish; as a Husk from the Essence of the In-sowne Grain in the Soyl or Field.

1 Cor. 15. 50.

26.

Ye have, Dear Sirs, the Ground of this Mystery, in my Book of the Becoming Man or *Incarnation* of Christ, and in the Book of the *Threefold Life*; very expressly at large.

I.

27. First is shewed How Man standeth in a Threefold Life; viz: According to the Soul; in the Eternal Father's Nature; and in the Root of the Dark world; in the Center of the Eternal Original; viz: in the Spirit of the Eternal Father.

And then Secondly, How the Right True Image and similitude of God, Sprouteth forth out of the soul, viz. out of the dying in the souls *Magick Spirit-Fire*; into another Principle or other World, and becometh Free from Nature, also from the dying Quality torment and pain, as God Himself is.

And that Thirdly, The true Image of God liveth not in the Dominion of the outward World: nor doth it require the sustenance of outward Meat and Drink, but Eateth of the *Divine* Substantiality; viz: of the Bread of God; of Christ's Flesh and Bloud: so that Christ liveth in it and it in Christ, and that the same Eating standeth or consisteth in *Spiritual desires*, and also is done really, substantially,

ally, and the soul becometh fed therewith in its Hunger-Fire; and that  
 \* a Great Gulf or Cliffe, cometh between the soul and the true Image  
 in the Dying of the Fire.

Luke 16. 26.  
 \* Note how  
 a great Gulf  
 cometh in  
 the dying  
 of the Fire.

28. As we see that in *Fire and Light*, and have a right  
 form and similitude also therein, where the Fire-glowing, is under-  
 stood in a similitude, the soul; for it is in it *selfe*, as to what it is barely  
 alone *without* the Noble Image; A *Fire-Eye* standing in God  
 the Fathers Eternall Nature; introduced by the Spirit of God, out  
 of the Fathers Property into the Outward *Created Image*, which  
 was Created out of the Outward and Inward heavenly divine  
 substantiality: And understand the Noble Image, [to Consist] in the  
*Light*, and in the power or vertue of the Meek Light, which shineth  
 forth from the Dying; viz: from the Consuming Quality or Source  
 of the Fire: wherein then we see; how the Light dwelleth in the Fire,  
*without feeling* of the Fires Quality or Source; and how the Fire of  
 Nature is as a painfull Essence, and that the Light is FREE from the  
 Nature of the Fire, and yet without the Fire, is, a Nothing.

## II.

29. And Secondly, I have shewed you in the forementioned Books  
 how the Fire is a Magick desire after the *Meeknesse*; to cool or allay  
 it self; and to satiate its dry Hunger, out of which it conceiveth the  
 Life and the shining; and then also how the *Light* is a great desire  
 after the Fire, to awaken its Life and Power or vertue through the  
 Fire.

## III.

30. And Thirdly: How the Light in its desire maketh a *substantiality*;  
 viz: Meeknesse, which Originateth in the dying in the Fire, which  
 Meeknesse is called the *Water of the Eternall Life*; for it is a sinking through  
 Death, and giveth Comprehensibility or Palpability and Substantiality:  
 And as the Fire draweth that very substantiality again into it self, and  
 satiateth it self therewith, and out of that *drawing* ingenerateth again  
 a Spirit out of it self, which continually goeth in again into the *substan-*  
*ciality*; and furthermore, introduceth the Glance of the Fire and  
 Light into the substantiality, which Glance in the  
 Substantiality of the Meekness is called the *Tincture*; which introduceth the Substantiality into the highest Ornament and  
 Colours, and so reneweth the Essences, viz: the Forms of the Dark-  
 world to the Fire-Life, and highly graduates or Exalts them and *trans-*

muter them into another thing, so that out of the Enimicitious painfull Quality or Torment of the First Principle through the Fire, in the Noble *Tinsure* the highest Kingdome of Joy cometh to be; and so the *Worst* is a cause of the *Best*; in which Type or Resemblance we also in the Inward Birth, understand the Birth and the Substance of the Holy *Trinity*.

IV.

31. And then *Fourthly*, I have shewed you in the forementioned Books: How the whole substance of all substances is a Continual *perpetual Desire*, to manifest it self in its desire; and how this Desire to the Manifestation or Revelation, is the *Fire*, and the Power or vertue in the Light, is the Word; and how the Word hath moved the *Fire*, in all *Forms* of the Eternall Nature, according to the Light and also according to the Dark world; whereby the Desire according to the Property of both worlds, hath made *substance* in it self; whence in the *Substantiality* Good and Evil is existed; according to Each-worlds Property; out of which *substance*, this outward visible world; with the Stars and Elements; is Created, as a peculiar own Life, and yet NOT fundred from the Eternall. And then further offered to the understanding; How the Inward Spirituall *Substance*, in its Desire, hath manifested or revealed it self WITH or BY this outward visible world, as with or by a *similitude*.

32.

And now when God Created Man, as an Image according to his *substance*, a similitude of or according to God; Then he Created him out of the *Mother* of all Things or *Substances*, and all the Three Worlds.

33. For God would through Man behold Himself in an *Image*; He should be a *similitude* of or according to God; His Body, he created out of the Outward and also the Inward *Substantiality*; viz: out of the Earthly and Heavenly, and \* *inbreathed into Him* through his Spirit, a *Living Breath*; that is, Himself according to the Divine World and also according to the outward World.

\* Gen. 2. 7.

34. For the Spirit of God is the Spirit of All and Every Life; but distinguished into Three Principles of **THREE Worlds**;  
As

I. *First*; According to the *Dark world*, according to the First Principle; according to which God calleth Himself an Angry Zealous or Jealous God and a Consuming Fire, which IS the Eternall *Nature*.

II. *Secondly*,



II. *Secondly*: According to the *Light World*, viz: according to Gods Love and Meeknesse, according to which he IS called the *Holy Spirit*.

III. And *Thirdly*, According to the *Outward World*: The *Aire-Spirit*, with the *Quality* or *Source* of the *Staves* and *Elements*.

Thus *Man* received a *Threefold Life*, *The Spirit* of all the *Three Worlds*.

35. Now it is very apprehensible and sufficiently well known to us, that the *Holy Spirit* will not have his dominion brought into the *Outward Earthly Flesh*, but into the *Inward Heavenly*; for by or with his entrance into the *Humanity*, he also introduced the heavenly *divine* substantiality along with him.

36. For Gods Spirit dwelleth from Eternity in Eternity, only in *Heaven*; that is, in his *own substance*, in the vertue or power of the *Majesty*; but when he inbreathed himself into *Mans Image*, then was the *Heaven* in *Man*; for God would manifest himself in *Man*, as in an *Image* according to him; and open the *Wonders* of his *Eternall* wisdom through *Man*.

37. Therefore we should rightly consider *Man*, what he is, and Not make an *Earthly Beast* of him: and also make no *Angel* of his *Earthly Part*: But he is according to the *Earthly Kingdome*; viz: according to the *Third Principle*, created in the *Wonders*; that he should manifest or reveale the *Wonders* in *Figures*: For therefore he hath the *Inward Spirit* out of the *First principle*; but he should not rule *thoroughly*, also not with the *outward*, but give up himself to the *Holy Spirit* in the *Second Principle*: and in the *outward Life* be as a *Child* in the *Mothers Bosome*, or *Lap*.

38. For, The *Spirit* of God hath as it were swallowed up the *outward Kingdome* into himself; as the *Light* swalloweth up the *Dark Night*, so that a *Man* cannot see it; But THROUGH his *Imagination* into the *Earthlineffe*, the *Earthlineffe* and the *Dark world* became *Manifest* or *Revealed* in him: for the *Souls* fire imagined according to the *Earthlineffe*, and brought the *Earthly Longing* into it Self; thus began the *Souls* fire to burn in the *Earthly Quality* or *Source*, and became manifested in the *Earthlineffe*, whereas the *Earthly form* should not have been manifested.

39. And thus now the *Soul* also Lusted to eat of *Evill* and *Good*, viz: of the *Evill*, *Poysonous*, *Fierce*; *Wrathfull Property*, out of the *Substantiality* of the *Dark world*: viz. of lying, deceiving, and falshood or wickednesse: in which *Quality* or *Source*, it liveth in Gods *Anger* and in the *Dark-world*.

40. For, The *Outward Earthlineffe*, Originateth, in the *Creation*, Out of the *Substantiality* of the *Dark-world*; and Not only that, but also out of the *Heavenly*: THIS, God did forbid *Adam*; that he

Confid. E. S: *How in the Earthly there is a Heavenly part.*

should not eat of the Tree of knowledge of Good and Evil; else he would dye to Paradise, viz: to the Divine Substantiality.

41. For, The Heavenly Pure Element with the Divine Essence Sprouted through all fruit Created for Man; and he should have eaten after a Magical kind; in his *Mouth* was the Separation; so that the Heavenly swallowed up the Earthly, as the Day doth the Night: as we therefore know that our life which we lead at present, must go into a *Transmutation*, if it will be called Gods Child; It must put on God again; for in Adam it had put him off.

42. For, We understand, That Adam with his Imagination, understand the *Souls*. is gone out of the Divine power or virtue, viz: out of the Second Principle, and entred into the outward, viz: into the Third; and the Poor soul lyeth now captive in a strange Lodging, where the Devil plagueth it, and continually introduceth his Imagination into it, unless it giveth it self wholly up again into the Second Principle, which in Christs Person opened it self again in the *Humaniety*, and in that life become generated in God again, else it standeth but nakedly with its root in the Dark world, viz: in Gods Anger, and with its Images Figure, in the desire of this Outward World, wherein it is not known or received for Gods Child.

43. But, Seeing it is so, that Adam hath with his Imagination into the Earthliness, awakened the Inward Kingdome in the Anger, so that it burneth in him and in ALL his Children; and introduceth Earthly Longing into his Heavenly Flesh: therefore, we understand thereby, that the Holy Spirit is departed out of that Substance; For \* God Cursed the Earth; which is no other but that when he withdrew with Paradise from Man; the Life of Paradise, which in the Divine Essence was in Adam, Extinguished or Disappeared: Concerning which God said to Adam; † The day thou esteest of the Tree or Plant of the knowledge of Good and Evil, thou wilt dye; that is no other; but dye to the Kingdome of Heaven, and become living to the Earthly Quality or Source.

\* Gen. 3. 17.

† Gen. 2. 17.

\* Gen. 3. 4, 5.

† 2 Cor. 11. 3. thereby be opened, and thou wilt be as God: † But the Serpent deceived

1 Tim. 2. 14. Eve: Indeed her Earthly Eyes would be Opened, but the Heavenly would be shut up.

45. Thus we understand also; that Adam with his Imagination, introduced the Souls Will totally into the outward World, and hath made his outward Flesh totally Earthly and Bestial, wherein then instantly the Stars and Elements ruled: and the Heavenly substantiality dyed quite away; though indeed there is \* no Death or Dying in the Heavenly Substantiality; Only when Gods Spirit departed out of it, then it became shut up in the Stillness, as a Nothing, and thereby Man Lost the Similitude of God, the Noble Image.

\* NOTE

46. Therefore



46. Therefore said Christ, *You must be born a New of Water and the Holy Spirit, if you would see the Kingdom of God.* The water is the Heavenly Substantiality, generated or born of the Meekness of Gods Majesty, wherein the High Noble Tincture is Heavenly.

47. And understand us thus, that Gods Word, which in *Mary* became Man, hath again introduced that very Water, or divine substance, into our in death inclosed substantiality, understand, NOT into the Earthliness, but into the Heavenly Part, which became together introduced into *Adam*, with the Holy Spirit, when he introduced himself into the Image: \* *For the Womans seed should crush or bruise the Serpents head:* Gods Essence took or assumed to himself humane Essence; and became Flesh, and not only the Flethes Essence, but also the Souls Essence: Thus the Divine Life came again into the Flesh; and the Second Principle in *Man*, became generated again to Life in God, and the outward Kingdome likewise hung to it.

\* Gen. 3. 15.

48. Seeing therefore we are ALL proceeded from *Adam*; therefore we are \* ALL equally also generated out of his Perished sinful Flesh, and are ALL in Gods Anger, and with the Soul shut up in the Dark-world: for we are ALL generated, out of the Earthly, evill, perverse will, in disobedience, in vain Anxiety, Misery, Poyson; Malice, Envy and Anger, out of or from the Eternall Death, into the frail Corruptible Life: We are become generated, out of or without, the Kingdom of Truth; into lyes and Deceit: the Devill hath introduced *his* will into us; and therein \* we live and eat continually of the Forbidden Fruit.

\* NOTE

49. It is then necessary, that we convert with our wills, and enter again into the New Birth, which Christ hath opened in our humanity, and then we become conceived again in the Word, which opened it self in *Mary*, in the right humane Essence, and become impregnant of the Saviour, viz: of the Divine Kingdome.

\* Note how we continually now eat of the Forbidden Fruit.

50. God becometh not manifest or revealed in us, in the Earthly Essence, but in the right Image which faded or disappeared in *Adam*: but the Outward hangeth to the Inward; the Inward Man manifesteth the Divine Mystery, and the outward Man manifesteth the outward Mystery, viz: the *Looking-Glasse* of the Wonders.

51. Thus now beginneth the *Swife* in a New Born or Regenerate Man. The New would be Lord, for it \* *Beholdeth* the Divine World; and the Old standeth against it, and would also be Lord, for it *beholdeth* the Outward world; But if the Inward grow, and become strong in Gods will, understand when the soul giveth it self up totally thereinto, then is the outward held captive; for the Inward continually killeth the Outward, with Gods Love and Meekness; so that the Outward cannot introduce its earthly poysonous, from the Devil, infected, evill, longing and Will, into the Souls Fire.

\* Or regardeth or hath respect to.

52. \* But:

## NOTE

## Note

† or would  
sick.

\* The Out-  
ward Man  
must again  
be brought  
into the  
Mystery.

## Note.

Confid. E. S. *The Outward Man shall be renewed at the last day.*

52. \* But the Outward cannot *totally* become killed, till in its *dissolution* or de cease: for if the Outward Man, should *totally* become killed, then must the Kingdome of this world *break off* from him, and then the outward could not become *totally* set or posited in the Renovation, for the Devills Longing or Malady † *sicketh* in it, but the \* *Outward* must *again* become set in the *Mystery*; and at the Last Judgement day be brought through the Eternal Fire, where then the *Turba* will swallow up the Evil Longing or Malady into the Fire; and the Mystery with its wonders *again* shine or appear on the Noble Image.

53. Therefore I can with no Ground say, of my outward Flesh and Bloud, that it is *Christs* Flesh, and moreover *totally* Holy, and without blemish or defect: Only of the Inward Man born or generated out of God; I can with truth say, that it is conceived in or received into Gods Essence, viz: into the word of life, which was *promis'd* again to *Adam* in Paradise, which opened it self in the Limit or Mark in the highly Blessed *Virgin like-Looking Glasse*, viz: In the Divine Virginity, in our in death inclosed Substantiality.

54. For in THAT *Conception*, the Kingdome of Heaven, or the Heart of God, is the Man or *Husband* as to the Seed that becometh sown; and the Womans Seed, understand the Souls and the Noble Images, in Death inclosed Seed, is the *Matrin*, which taketh Gods Seed into its self after an *Essentiall* Manner; so that God and Man becometh ONE Person, after the manner of the *Three Worlds*, as they stand one in another, and none of them is the other; for neither posseseth the other; but each dwelleth in it self; so that though indeed God in Christ is generated in us, yet we cannot by far say, when we speak of the *whole* Man, that I am Christ; for the *Outward* is not Christ: but thus we may with good ground say; That I am IN Christ, and Christ is become Man, IN Me.

\* John 18.36,

† Phil. 3. 20.

55. But \* His *HU MANE* kingdome is not of this world, and I with my New Man in Christ, am not of this world; for Saint Paul saith so also, that † our *Conversation* is in Heaven, *Whence* we understand, the Outward Mystery; *Expect the Saviour JESUS CHRIST*: For the *Outward Mystery* on, [or belonging to] Man, will first *pnt on* JESUS CHRIST, at the Last Judgement Day. When the *Turba* will aforehand be taken from the Mystery; in which *Turba*, the *Looking-Glasse* of

*Sinne*

*Sinne* standeth, which belongeth to the fierce wrath of God; and therefore there is a day of Judgment appoynted, wherein all shall be brought forth again which we have lost in *Adam*.

56. But if we were **TOTALLY Perfect** with this outward visible palpable Flesh; then must the Outward Man again have put on Paradise, and then were the Outward Man immortall and incorruptible, and could passe through Earth and Stones; all the FOVR Elements would be as it were swallowed up into ONE, as we shall be at the last Judgment Day: also then should the Outward Man no more eate of the forbidden Fruit: also then should the Magick Impregnation or propagation take effect, and should not be generated or propagated after a Beastiall kind.

57. But if the *Author*, as he mentioneth, hath put on Paradise, then he is taken up or Translated: I can say no such thing as yet of my self at present; \* yet I have with earnestnesse sought the Pearl, \* Note. and have thereby also attained a Jewel; also it is given to me to know the first Man in Paradise, how he was before the Fall and how after the Fall, and have also seen the Paradisicall Property, but NOT in the OUTWARD Man.

58. + I say also, that the INWARD Man hath put on the Kingdome of God, and liveth in the Heaven in God; but there is yet a great difference betwene the Outward and the Inward Man; and between us and the Paradise-world: Paradise Sprouteth no more through the Earth; The Lord hath cursed the Earth, and the outward Man dwelleth upon the cursed Earth, and eateth the cursed Fruit; he swalloweth the Curse into himself; and therefore here in this World, there is no totall PERFECTION.

59. Thus far indeed it goes with Man, if he enter into New Birth; that he can compell the Outward Man so, that it must doe, what it would fain not doe; for the Inward takes away its power and penetrateth or presseth through it, as the Gold in the Coorse or Drossie Stone; but as the drossinesse of the Stone doth not become Gold, so also the Earthly Man doth not become God: else it must follow, that even the outward World would come to be changed into the Cleere or mere Deity.

60. The outward Man, is the Outward World of the Stars and Elements; and the Inward Man in CHRIST, is the Inward Divine World; and the Soul is the Fire-World; for it hath the Eternall Center to Nature in it self; that very Center, is the Dark World; and therefore, when it loseth Gods Light, then it standeth in it self, in the Abyss in the Dark World, viz: in Gods Anger.

61.

But that also the *Author* mentioneth; he is thus through Christ transmutated into Death: that HE can sinne no more; and for that Cause leaveth the Outward Name of the Outward Worlds Sublance;

Consid. E. S. *The Inward Man is perfect, the outward not yet.*

Substance; that needeth very much another more cleer description, and will hardly be received, unlesse it come to a *plainer* understanding; For the Holyest Men or Greatest Saints have *acknowledged* themselves *Sinners*, not that they *desired* it or would commit it, but they complain of it before God, that the Outward Man is become *Living* in the Anger of God, that the Anger *ruleth* in them; as the High Apostle Paul saith: \* Now if I sin, it is Not I that do it but the sin which dwelleth in my Flesh: Rom: 7.

\* Rom. 7.

62. Now where sin dwelleth in the Flesh therein is yet no Perfection; Therefore he saith further; \* O poor Man! Who will deliver me from the Body of this Death? And saith; I thank God through JESUS CHRIST our LORD; Therefore now with my Mind, I serve the Law of God; but with my Flesh, the Law of sin: The Scripture saith; \* Before thee is none living Righteous. Also: † The Heavens are not pure before God: Should then the outward Fleishly Man, which lyeth shut up in the Anger of God, have an Angels Name given to it: It is yet only Evil, and striveth continually against the Law of God; it belongeth to the Earth; and its Mystery to the Judgement of God; that will first purge the \* Threshing-Floore.

\* Rom. 7. 24.  
25.

\* Psal. 3. 2.  
Rom. 3. 20.  
Gal. 2. 16.  
† Job 15. 15.  
\* Matth. 3. 12.  
Luke 3. 17.

63.

-But, that it is said, we are dead to sin in the Death of Christ; that is indeed right; that was once done for us all, but we must yet continually *show* dye to Sin in the Death of Christ; we must continually Kill the Man of Sin, that the New may Live; but we cannot totally kill him; but lead him captive, but continually throw water upon him out of Gods Meeknesse into his Fire-burning

64. For the Soul is a Fire-Eye, and is the Greatest Life, It will have Substance wherein its fire burneth; but seeing it is, in Adams Fall, become turned into this world; therefore also is the Kingdome of the Stars and Elements in it, drawn in for a Lodging; which often introduce a strange or marvellous Turba: Now if the Heavens are not pure before God; how then will any of that be pure, which is governed by the Outward Heaven; as the outward Life, is, which is barely driven on in the dominion of the Outward Heaven.

65. The Incorruptible: viz: the New Man; cannot put on the Corruptible, viz: the Outward Flesh; for the Turba is therein; that will FIRST be done at the Judgement of God, when the Turba shall be taken from the Outward Mystery.

66.

But that the Author saith; It is not Possible; that the Regenerate CAN Sin, whereby it may be understood; that he

he doth not sufficiently understand the Mystery of the Soul; it was indeed Possible, in Adam, when his Outward Man was yet pure and undefiled: For, if a Man will search whence Sinne Originateth: then a Man should look upon the very ground it self.

67. The New Body doth not work or commit Sinne, but the Soul Imagineth into the Evill and bringeth Sinne into it self; Then seeing the true Image according to God *originateth* out of the Soul: therefore the Heavily Substantiality becometh infected through the Souls received Poyson.

68. The Sinne toucheth not the Heart of God; viz: the Center of the New Body; but the Substantiality becometh infected; as when Earth is cast into cleer Water: The Flesh of the New man, and the Spirit of God, is not one thing: The Spirit of God remaineth standing in it, though Adam indeed perish as to it; as it also came to passe in Adam.

69. That which falleth away from the Light-world, that the Fire-world receiveth; is it the *fiere* wrathfull Substantiality, then it will be swallowed up into the Fire and falleth into the Dark-world, into Eternal Death; When the New Body becometh infected, then it *looseth* its Divine Life, but the *Deity* goeth not away therewith, only † its Looking-Glasse of the Wonders; for, the Body is not God; Only through the Spirit, it becometh through the Noble *Tincture*, highly Graduated or dignified, with the Glance of the Holy Heaven, so that in it, the Colours of the Divine Kingdom of Joy appear or shine forth: but if it be darkned or obscured; then the Tincture goeth forth in another Property: All according to *that*, wherein the Souls-Fire Burneth, just so also a *Tincture* appeareth or shineth out of it; and as the Spirit of a Man is in himself, such a Heaven also he getteth for a Habitation.

70. Without or beyond God nothing can fall, for he is himself ALL: but he is not as to All, called God, in respect of his Anger, which devoureth much thereof: It devoured even the whole Royal Host of Lucifer: They were Angels and yet became Devils: How then should it not be possible in a Man, which yet carrieth the *Sin-Looking-Glass* in the outward Flesh, in himself?

71. Indeed if the Soul entereth not into the false or wicked Lust, so that it doth NOT desire Sinne; THEN it is Not possible;

\* The Soul is Free, it hath the High Fires-Principle, in it self, both to the Dark- and also to the Light-world, what it *awakeneth* to it selfe, that it hath, It may live in Gods Love or Anger; whithersoever it casteth it self, there it is *received*, so that it is as the Mother of the Eternal Nature is, in all things, whithersoever the Eternal will turneth in it self, according to *that* also its Image or Shape, becometh figured to it.

72. Therefore Man in this world should not be secure carelesse negligent or Presumptuous, but continually humble himself before God, and

\* The New Man.

† The Deities.

\* NOTE.

cast his will into the Heart of God: ALL this Time, while he beareth the outward Tent or Tabernacle, he swimmeth in danger: but while he continueth with his will in God, he is so long † in Gods Hand: and none can pluck a Lamb of Christ out of his Hand; John 10. Unless the Soule will tear it self out from thence: which is done when the Soule is Secure or carelesse; and then the Devil soweth his Poysonous Imagination into it: so that therein it beginneth to Imagine according to falshood or wi. kednesse.

73. You must understand, that the Soule standeth in the Fathers Property: and the fair or bright Image when that is born or Generated, standeth in the Sonnes Property: The Soule hath the Center of the Dark world; and the Image hath the Center of the Light world, viz: Gods Heart: But if it go out from Gods Love, then it introduceth its Image into the Fathers Property into the Dark world.

74.

Therefore now we are bidden to be *bumble* before our God, and not exalt our Own Names, but the Name of God IN us: we are not the Tree with the Root, but little Branches and Twigs or Sprouts in the Tree: We receive indeed the Trees Essence and power or vertue: just as the Tree giveth it to the little Twig or Sprout: But a little Twig or Sprout, saith not, I am the Tree, but it rejoyceth it self in the Tree, as in its Mother.

75. If we put on Christ, then we are rightly called Christians, for the New Man liveth in Christ; but we should not say; I am *Christ*, in this my Holy Flesh and Bones; in this my visible Conversation upon Earth: For Christ also said: \* My Kingdom is not of this world: then Christs Kingdome in US, much lesse, is of this world: For he saith, † I am proceeded and come forth from God, and again, I leave the World, and go to the Father, \* and I will take you to me that you may be where I am.

76. Understand it thus: When the Noble Seed becometh Sown, so that the little Lilly Sprout in Christs Humanity, is born or generated, then he taketh it to Him, where he is: This Noble little Sprout is NOT of this world, but it cometh from God; and his Sprout groweth in Gods Kingdome; NOT in this world, Not in Adams Masculineresse; also not in the Woman Eve, but in the Virgin, Neither Male or Man, nor Woman; but a chaste Virgin, which followeth God and the Lamb.

† Rev. 14. 4.

77. For, that is the Angel of which Christ, Mark 13. 22. speaketh; In the Resurrection they are like the Angels of God; For, that which is generated or born of Christ, \* Expecteth no Resurrection for it self; for that is Immortal, if the SOUL in the time of this world doth not Poyson it: but it \* Expecteth the outward Mystery, viz: The Third

Principle

\* John 18. 36.

† John 16. 27, 28.

\* John 14. 3.

\* Note

The 1<sup>st</sup> and2<sup>d</sup>

Resurrection.



Principle into which it hath sown all its Wonders, and Works; That swalloweth up here the outward Life with its deeds; † THAT shall come again out of the Mystery.

† Note, the Third Principle shall

78. \* For, the First *Adam*, before his *Eve*, shall stand, when he was no Man nor Woman, he shall have all the Three Principles in himselfe, out of the as *GOD* himself hath; bnt not so confused or mixed as now, where one is introduced into the other.

\* Note Note.

79. The outward World is out of the Inward, comprehended and born in the Inward desire, and in the *Fiat* become Created into a Form, not Totally to a transitory Substance; for it should be renewed in the Fire, & stand forth there again to Gods Deeds of Wonder: Not FOUR Elements, but ONE wherein the Four lye hidden; For, not the outward world shall Rule, but the Inward Divine World through All.

80. As little as the Outward visible World can be called God; so little also doth the Name of *GOD* belong to the Outward Life in Flesh and Bones: For, God gave *Adam* a Name and called him Man; he called *Adam* Man; This the highest Tongue understandeth very well in the Language of Nature, that the Name *Adam* Originateeth from the second Principle, viz: from Gods Kingdome out of the divine Essence; And the Name *Man* Germanice *Mensch*, black from the *Lime*, out of which the Outward Body was created.

81. For every thing getteth its right Name out of its Essence, according to its Spirit: As the Highly precious Name *JESUS CHRISTUS*, giveth us a twofold understanding, viz: in the Name *JESUS*, in the highest Tongue is understood, the Moving of the Divine Center, as an OUT-going delight longing or Lust, bringing forth the lowliness in the Humility, in the out-going Kingdome of Joy, in the Majesty.

82. And in the Name *CHRISTUS*, is understood an IN-going or entrance of the Love into the Anger, a breaking or destroying or killing of the fierce wrathfulness, and a Total Transmutation with the bringing out of the Kingdome of Joy: wherein then we understand, that God hath himself withstood his fierce wrath, viz: the first Principle, with the second, viz: with his Love; and himself broken the fierce wrathfull Death: which only the Souls Spirit understandeth, when it attaineth the Heavenly Mystery.

83. Therefore we should look to it, and not abuse or misuse the Highly Precious Name of God, but only call that a Christian which is a Christian, viz: the Inward Man out of or from Christ: The Outward finall [Man] keepeth justly the Name from its Mother, wherein it liveth; seeing God hath given to *Adam* an outward Name, according to the outward Man, and to the Inward, according to the Inward Man;

Con. E.S. *How the Word is the Lords, & how the outward mans.*  
why therefore will we flye higher, then we are in the Ground or  
Foundation?

84.

Now when the Author saith of himself; I the Living word  
of God in this *My Holy Fleth and Bones*; say  
this or do this: Then is the Dear Name of God misused  
or abused; For when the Spirit of Man is chosen for a *Prophet* and  
Mouth of God, then it saith ONLY; *Thou saith the LORD*: as indeed  
all the Prophets have so spoken; he doth it *Not* from himself, out of his  
*Fleth and Bones*; but the Lord manifesteth or revealeth his will through  
him; he is but an *Instrument* about it.

85. He is *not* in Fleth and Bones, the LORD: but in the Life of Christ,  
a fruitful *humble* little Sprout; that it self willett and doth nothing, and  
desireth nothing but his Mothers Essence; the Mother may do what  
she will to him: The Mother willett only to have *humble* Children,  
which lye at her Breasts, and drink or suck of her vertue or power, and  
live in her will; that she may enjoy her self in them: for her fruit  
groweth upon their little Sprouts, which is the *Praise* of the Tongue  
in Gods Deeds of Wonder.

86. It should not have this meaning or understanding, as if I would  
*despise* a Christian Spirit; but I teach in the Spirit of Christ in HIM;  
seeing I should speak of the Root, and this My Office given to me,  
is, that we should \* *Edifie one another* in Christ in one Tree, in know-  
ledge and experience; and do intreat it may be understood rightly:  
For, to speak with an Angels Tongue, with the *Holy Spirits* Mouth;  
is a great thing; indeed let none ride unarmed, if the Spirit of God  
doth not *Arise his Tongue Heart and Spirit*, and giveth certainty of assu-  
rance, then let him NOT say, the LORD speaketh.

87. For, oftentimes, when the Holy Spirits Fire out of the *Inward*, viz:  
out of Gods substance, shinieth through the outward; then is the outward  
Mystery *kinded*, and highly full of joy, and † *beginneeth* in the knowledge  
of the Light, to speak with Tongues or Languages out of the Mystery: But  
the Will-Spirit should look well to it, that the outward Spirit do not  
bring it self too High; and speak with Tongues or Languages out of it  
self in the Name of the LORD: for the outward Spirit Triumphs, when  
it getteth a twinkling aspect or *Glimps*, as if it were in the Inward,  
and often flyeth up very Joyfully: but the outward Reason Spirit, from  
the Stars, intermixeth it self readily with it.

88. Therefore it is a very subtle thing, with the outward Mouth to  
speak out of the Divine Tongue or Language: The *Holy Spirit* must \* *ride*  
upon the wings of the Wind, and direct the *Understanding*,  
that the *Mind* may try or Experiment it, for, in the *Mind*,  
must the certainty, be.

89. The

\* Rom. 14. 19.  
1 Thess. 5. 11.  
Jude. 3. 20.

† Acts. 10. 45.

\* Psal. 18. 10.  
104. 3.



89. The Prophet that speaketh, is not the certainty; for he speaketh out of or from Two Tongues or Languages, viz: out of the *Turba of Mans Evill* or wickednesse, and he reproveth that: also he speaketh out of the *Love*, out of Christs Humanity, and sheweth the *Right way*.

90. But now the certainty standeth in the *Mind*, that must be kindled and filled with the *Holy Spirit*, and then the *Mouth* of the Lord speaketh *through* the outward *Mouth*, not as its own word; but as Gods Word; only the Noble Image in the *Inward*, standeth as it were *Quaking* or Trembling before the Countenance and Great *Might* of the *LORD*.

91. Indeed it maketh or Frameth *not*, words in the Name of the Lord: unless the Spirit of God formeth them; and then it should do as a *Chiilde* in Obedience: and if the Lord *bid five fall down from Heaven*, as by *Elish*, then it *cannot* forbear, it shall and must perform the Lords work in *Zeal*. † Kings. I. 10, 12.

92. Therefore I say, in true faithfulness from my Gift, that a Man should well *consider* himselfe, if he shall or will speak with the mouth of the Lord: For if any will say, *I the Living Word of God, speake and do this or that*, then must the *will* of the Lord be there, and the Spirit of God must arm the *Tongue Heart* and *Mind*, and himself go along with it and upon it; else it is not the *LORDS*, but the word of the *OUTWARD Man*.

93.

What further the *Author* speaketh of the altogether fleshly *Christendome*, which carrieth no more then the Name only in the *Mouth*, whereas the *Heart* and *Mind* is known before God to be but a *Scoffer* or *Scornor* of the Name of Christ: *It is just so* as he holdeth: and he hath in his knowledge well and rightly written thereof.

94. It hath at present, exchanged and *borrowed* the *Mantle* of Christ with his suffering, dying, and Death, together with his satisfaction; and hath hidden the *Antichristian Whores Child*, under it, and covered the *Man* of *Pride* and *falshood* or wickednesse, with the *Purple Mantle* of Christ, and it rideth therewith in *Babel* upon the horrible abominable *Beast*, in the *Revelations* of *John*.

95. It tickleth it self with Christs suffering and satisfaction; but will not *enter into* Christs suffering, dying, death, and Resurrection, and become generated out of *CHRISTS Spirit*: the *Whores Child* or *Basard* must only be *Comforted*.

96. O how will the *Mantle* of Christ, wherewith many cover the *Man* of falshood or wickednesse, be turned into *Hellish fire* to them! Truly it is not comforting only will doe it, but \* you must become born a *New* of the *Water* and *holy Spirit*; Else ye shall not see the *Kingdom* of God; faith the *Mouth* Christ. \* John 3.5.

97. The

97. The will must be *Reversed* or averted from the deceit and falsehood or wickednesse and *converted* into righteousness and truth, if it will with ground of Truth be called a *Christian*; and not only in Mouth but in Deed be a *Christian*.

98. But he that carrieth Christ in the Mouth, and is not generated or borne out of Christs *will* and *Spirit*: he is the *Antichrist*; and unjustly *boasteth* himself a *Christian*, if he do not strive against the will of the Flesh, and continually *kill* it; then is the Life of Christ not in him: But the outward worlds and the Devils Will, in the Anger of God, IS in HIM: for Christ said, \* *Whoever will not enter in at the Door into the Sheepfold but climbeth in some other way; he is a Thief and a Murderer, and is come only to rob and steale; and the Sheep follow him not; for they know not his voice; he is but a Hireling, whose own the Sheep are not: he seeketh only the Wool.*

\* John 10. 1.  
to the 19.

99. Will any be a Shepherd or *Passow*; then he must not be a stranger, but must be *born* of Christ, he must be in Christ, that he may have Christs *voice* in him: else he CAN NOT Feed the Sheep of Christ upon green fresh Pasture; what is a *Wolfe* profitable in a Sheepfold, which only intendeth to Rob. He doth but *destroy* the Sheepfold; why therefore doth a stranger presse in to be a Shepherd or *Passow*, who is not called by the Arch-Shepherd CHRIST? Why then doth he long teach the Spirit of the *World*, into Men, which is in them before hand?

100. Will he strike the Inward in death inclosed Clock? Then he must have that very Hammer, which *breaketh* Death in peeces, that the dead Clock may sound; for, the divine Tongue or Language, became in *Adam* shut up in Death; now if any will awaken it he must make that *Tang* living in himselfe; he must speak out of Christs Spirit and voyce, else his Teaching is but a fighting before a Looking-Glasse with a *Shadow*, and a *Dead* thing and he is only a Belly-minister, out of Custome, and not usefull to the Temple of Christ; for he is himself not therein, and HOW then will he bring others IN?

101. The Holy Spirit mixeth not it selfe, in the *voice* of the wicked, the Word of the wicked is NOT Gods word: therefore it is a meer deceit to Preach from Art: Art is generated out of the Constellations, and awakeneth none that lye shut up in *Death*. It must only be a right Hammer that will make the *Dead* Clock, sound.

102. And it is very highly to be lamented, that Men do so brag about the Mount-Apes, and honour them for Gods, also will needs be good Christians, and call themselves by the Name of a *Wolf*; and strive and contend about him: also make desolate their Country and People; and destroy their Body and Soule, for a *Wolfs* sake.

103. O thou dear and Worthy Christendome in blindness; do but become Seeing! how art thou blinded? Thou lettest thine Ears be filled with

with a *Tinkling Noise*, that thou mightest but sleep in *Adams* sleep in the *Sinners World*; with the Devil, very finely and securely in the *Evill Flesh*; but a Loud *Thunder* will awaken thee, for thou art so very fast asleep, there will be yet no awakening; let God call how he will, yet *Adam* the Old Man sleepeth in his *Pleasure* and *Voluptuousness*.

104.

Also that the *Author* saith, This *Fleishly Babel* will Fall, and a fountain Spring up in *Sion* out of the true *Jerusalem*; that is so; and the time is clearly born, that that, should break in pieces, which is grown up of it self *without* the *Divine Ordinance*; for it hath attained its full Age and the Limit; the *beginning* hath found the *End*, the *Middle* shall become manifested or revealed; against which no strife or hindrance shall prevail: but seeing \* the *Child of Sinne* and of *Perdition* doth so rage against it, therefore it must it self break its own self in its rage.

\* 2 Theff. 2. 38

105. But if it would Enter into the *Beginning*, then it would remaine standing, and only its *wonders* appear; but seeing it is grown in *Pride*, *Covetousnesse*, *Envy*, and in all manner of *Malignity* or *Malice* and wicked cunning *Knavery*: What will then the *Evill Beast* serve for? It is not fit for the *Offering* of God; also it will not *Convert*, that it might get a *Humane Heart*.

106. Therefore God letteth it be made known, that his *Children* should † *Go out from it*; for the Lord will terrifie the Earth \* and destroy *Babel*, and a † *River* will flow out of *Sion*, that the thirsty Soul may be refreshed; for the miserable shall be refreshed and eat in his *Pasture*.

† Rev. 18. 4.

\* Rev. 18. 10.

21.

† Psal. 65. 1, 2.

107. The *Driver* & *Persecutor* will break in pieces, and thou wilt yet rejoyce a little while; for thou art perverse from thy Youth up, and seekest only the *Limit* in the *Wonders*; as thy *Beginning* was, so is also thy *End*: He that is blind will not see this, but *Sleep* till the Day Break.

108. Christ said; \* *When the Sonnes of Man shall come: supposest thou that he will find Faith on the Earth?* \* NOTE. Therefore the Time of the *END* is a draught of *Evill Dreggs*, and will not be mere *Sion*, but only in the *Sanctified Children* of Christ; for the *beginning* and the *End* are like a *Paralell* of two Lines one above another.

Luke 18. 8.

109. The *Wonders*, with the high *Tongues* or *Languages* were manifested or revealed in the *Beginning*; and the *Tindwe* was highly knowne; and that cometh at the *End* again; but we understand also thereby a *Good* and *Evill Time*, wherein the *Gates* of all the *Three Principles* shall stand open; as we also see this in the *beginning* by *Cain* and *Abel*:

Abel:

*Abel*: Therefore let every one look to it, what he speaketh teacheth and writeth, for it will be ALL tryed by the highest Tongues, or Languages.

110. But when we speak of the Temple of Christ, and of the River out of SION, then we meane not one place in one Country alone; for the Temple of Christ is every where; we understand, among ALL Tongues Speeches or Languages, though indeed in one place the Tongues or Languages will be brought higher then in another: all according to the Property of the people, according as the Spirit IS in Men.

111. For, the Temple of Christ IN Us, we must hear Christ Teach in Us; If Christ doth not teach in Us; then is the Outward Mouth-cry in vain, and spoken into the Aire.

112. Therefore, let no Man think it will so come to passe, that Men will come, who will \*teach or compell the Holy Spirit with Authority or power into Men; No! It is said; † To Day, when you hear the Voice of the LORD, harden not your Eares and Hearts; Expect not another Time, for THIS is the Time of your Visitation.

113. Incline your eares and Hearts into the Temple of Christ IN you, cast your Abomination and false or wicked Will from you, and bring your Will earnestly, through Christ, into the Father; and purpose no more to enter into the Evil or wickednesse viz: into Pride Covetousnesse Envy Anger and Falshood; leave off the high loftinesse of this World; and humble your selves in the Hands of the LORD and in Love towards the Needy.

114. Esteeme your selves meanelly, and simply, in Christ; esteeme your Art for nothing, for it doth but lead you from Christ; desire to know nothing else but that, which the Holy Spirit in Christ will know in you; that IT alone may be your knowing and willing.

115. For by NO searching from or out of REASON, will the Fountain in Sion be found, not from without or Externally will Sion first be generated or Borne, but from within Inwardly; we must seek and find our selves IN our selves: none need run about for another place, where he supposeth the Spirit to be more powerfull, but in himselfe is the Gate of the Holy Deity.

116. He must only enter into himself, and seek and call upon the Holy Spirit IN himself; for IN himself is the place where God dwelleth in his Heaven, and taketh in the Souls Will with its desire.

117. Whither the Soul long cast it self, it is it self the Fountain of the Eternity; In it self standeth the Principle to the Light and Dark world: IT is all the Three Worlds.

118. The whole matter is about this: that as it hath in Adam with the Imagination, introduced it self into the Earthly World, which standeth essentially innately in the Dark World, wherein then the Omnipotence and ability is become broken and shut up in Death: so now it should in the Spirit of Christ, which hath broke open the Death in It, turn in to the Light in the Omnipotency again: it must goe into Gods house IN it self.

119. Therefore

\* NOTE.

† Psa. 95. 7, 8

Heb. 3. 7, 8,

13, 15.

Heb. 4. 7.

119. Therefore to be new borne or generated, is, to generate a New Sonne out of the *Old* out of it SELF; Not a New Soul but a New Image out of the Soul, in the virtue or power of the *Holy Spirit*, a Twig or Sprout out of its own Essence springing forth in Christs Spirit; and standing in the Light of the Deity, not shining to or upon, but giving forth Light out of it SELF.

120. The New Image, is the fiery Souls Food, and Fire-wood or Fuell, for its burning, the Soul eateth of the Images Love-Essence, and giveth forth out of the Consumingnesse, viz: out of the fierce wrathfull Dying, the *High Light*; and in the Light through the Fire out of the Desire of the Love; and out of the Desire of the Fire, the high Noble *Tincture* of the Holy Life, with the power of the Colours and Vertues.

121. In which power standeth the Center of the Joy-Kingdome, of the Light, viz: the heart of the Deity, out of which the Holy Spirit goeth forth: For, the Fire-Center of the Soul, and the Lights Center in the Souls Image are *That*, out of which the Spirit of God becometh generated.

122. The Spirit of God, goeth not, from without, into the Soul; but it openeth it self through the Souls Fire, and through the Light-Fire of the Image, in it self; it is the *Holy Mans* proper own.

123. When a Man entereth into earnest *Repentance*; and comprehendeth in himself an earnest Will to enter into the *Mercy* of God in himself, and casteth away from himself ALL false or wicked *willing*, then the *Graine* becometh sowne, out of which the Noble Blossom in the Holy Trinity groweth: understand, the Souls Will becometh *therewith* turned out of the Dark World into the Light World.

124. And then when it Imagineth into the Light World in the \*Center of the Deity; as it before Imagined into this World, then it becometh in it self, in its *Imagination* or *Desire*, pregnant with the SAVIOUR; and out of this Impregnation God becometh generated EVER perpetually and in all Eternity.

125. THUS the right New Man is Gods food and God is *Mans* food; and thus are we in God, and God in us; and we work with and in God; and are his right Children in HIM.

126. And this we had not been able to doe, in that *Adam* had introduced his Souls Fire, and his noble Image out of the Soul in God, into the fierce wrathfullnesse; If Gods Heart, were not entered again, into the In Death inclosed Image of the Soul: and had not given in it self into the fierce wrath of the Souls Fire, and had not introduced Divine substantiality again into the Image; understand into the Essence of *Mary*, to the Image.

127. Understand; † The *Holy Tincture*, went with the Divine Substantiality, in the Substantiality in Gods Spirit, together, forth, up, and the *Holy Bloud*, which, the *Tincture* in the Humane Property, maketh to be *Bloud*; when the Outward Life brake on the *Grosse*, went together into the Souls *Turba*; and there the fierce wrathfullnesse of Death, became broken, with Gods Love and *Meeknesse*, and transmuted into a

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Joyfull

\* In or according to the Divine Love-Fire or Love-Desire.

† NOTE.

\* Col. 2. 15.

Joyfull Life; and here \* *Death was made a Show of or borne as a Spectacle in Triumph*; For, there the Divine Love became againe generated in the sterne fierce wrathfull Essence of the Soul: And this is OUR New Regeneration in CHRIST, into which our Souls Desire *must* Enter, if it will see God, and be generated or born in Christ out of or from God.

† John 15. 12.

Rom. 11. 16.

128. *Christ* is the New Stock, and we sprout forth as Branches in him; we must become generated in God, and must again also our selves generate GOD in US; if we would be † *Branches on the Tree*: For, upon the Branches, which we are, groweth the Holy Fruit, which Gods Spirit in us eateth, viz. *The Praise of Gods*.

129. Dear Brethren, slight it not, and doe not account it a Conceit, it is become known in *Ternario Sancto*, in the Holy Ternary, in the pure River Flowing out of *Sion*; \* *let none waite for a GOLDEN*

\* NOTE.

*Time*, wherein the Holy Spirit out of or from the *Outward Mouth*, will cry into the *Hardened*, into his Beastiall Will, who will live only in the Lusts of the Flesh: O no! that is NOT to be done.

130. Whosoever will hear the Holy Spirit teach out of the Mouth of another, *must* before hand introduce his Will into the Holy Spirit, and then the Holy Spirit Preacheth to him out of or from *another Mouth* in him.

† NOTE

The Time

131. The † *Time* is already *come*, that *Enoch* teacheth; and *Noah* declareth the Deluge of Sinne: there is henceforth no other *Signe* or *Token*, but the Sign of *Eliab*: why doth the world Gaze so long, and in vain permit their Ears to be filled with the Constellations? it is all *frivolous*.

132. Whosoever will enter in with *Sion*, and praise God, in *Jerusalem*, hath now the acceptable Time, the sound of the *Seaventh Trumpet* is already sounding, the Fountain of *Israel* is open; Let none think, that the Sound of the Trumpet will come from this or the other Place: for *As the Lightning breaketh up in the East and shineth to the West*; so from the Beginning to the End is the *Coming of the Son of Man*.

133. Let none wait for the *Outward* Prophet: He appeareth or shineth *Inwardly* in the Spirit; the *outward Man* will not know him for he standeth in the *Number of the Crown*; and Preacheth in the *Mystery*: He is already become found and known; whosoever desireth to see him, let him seek him in HIMSELF, and let *Babel* go: He will find him.

134. The right way into the Eternall Life, is IN Man: He hath introduced the Souls Will into the outward World, and that he must again IN himselfe, introduce into the Inward World the *Paradise*; must Sprout up IN Man.

135. But he hath a dangerous and *bittler* way to go; for the *uprooted or reverse* Will must enter again into it selfe, and must break through



*Christs Spirit within us is the golden River out of Sion. Confi. E.S.*  
through the Kingdome of the Stars and Elements; but Oh how he will  
there be held back: It must be great earnestnesse, not *hypocrisie*, and to  
remain still with the WILL in the Stars.

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136. The will must forsake the outward World, and yet *cannot*  
altogether *neither*, for it must nourish and maintain the *outward Body*;  
Oh how hard doth it go in the *Entrance*; when that must be forsaken  
which is dear to the Outward Man, wherein his Joy and *Glory*  
consists! How hard doth the Outward Man hold against the Souls-Spirit?

137. How many *Battels* and *storms* must there be maintained? how  
ready and *busie* is the Devill; and holdeth the *Bravery* and *Glory*  
of this world, before the Soul, viz: Riches and the Voluptuousnesse or  
*pleasure* of the Flesh?

138. It doth not *instantly* fall from him on a heap, the Outward  
will must be broken with a hard *Combat*, and yet it dyeth not: but  
becometh shut up in the Prison of the *inturned Will*, and must be servant  
till in the breaking of the outward Life.

139. Therefore I say with good Ground, that all whatsoever is  
Taught out of or from the Spirit of the *outward World* concerning God,  
and heard in the outward Spirit, is not Gods word, but *Babel*, a confu-  
sion only, a Misery, a howling and crying, and none heareth it, but on-  
ly the spirit of the outward world: It is only an *Antichristian*  
*Hypocrisie* and dissembling flattery.

140. A wicked Man goeth into the *outward CHURCH*, and a wicked  
Man remaineth sitting therein, and a wicked Man goeth out of it again,  
and is an *Hypocrite*; who giveth Good words before God; and com-  
forteth or tickleth himself from without *externally*, with Christs Satisfa-  
ction; and continueth IN himself the Old Man.

141. He *supposeth* God forgiveth Sinnes, as a Murtherer out of Favour  
hath his Life remitted him; and yet the *Conscience* continually complains  
against the Murtherer; that he is guilty, of the Deed and of the Punish-  
ment: O no! It is not in such a manner; Christ saith; \* *Unlesse you con-* \* *Matth. 18. 3.*  
*vert and become as Children, you will not see the Kingdome of God*; No word-  
or-*verball*-forgivenesse, availeth before God; but it is as Christ said to  
those that turned to him; † *Thy Faith hath helped THEE.* † *Luke 7. 50.*

142. For Christs Spirit entered into the *Patient's Faith*;  
and the Faith of the sick, into Christs Spirit: thus the *Cure*  
was done, else there was no Healing performed.

*Ch: 18. 42.*

143. Which Men see, on the *Day of Pentecost*;  
When Men heard Saint *Peter*, whose Will did stand inclined into it self,  
and desired the Kingdome of God; in those the Spirit of Christ sounded  
out of *Peters Mouth*; but those whose will stood inclined into this  
world; those, the Spirit passed over them: who said \* *The Men* \* *Acts 2. 13. 15.*  
*are DRUNK that they thus speak.*

E c 2

144. Thus

Con. *E.S. Christs Spirit within us is the golden River out of Sion.*

144. Thus it goeth also at present; where the Spirit of Christ speaketh, then saith the *ouward* spirit, these Men are *Mad* or *Phanaticks* and *SeBaries*: but those whose will standeth turned into it self, in *desire* after Gods Kingdome, they hear the Spirit of Christ speak.

† NOTE.

145. † Therefore all those into whose heart this penetrateth are exhorted, to continue *steadfast*, and to go MEET the *Golden River* that springeth and floweth out of *Sion*, they shall find the *Pearl*; for it is generated or Born; *Let none gaze upon Time or Person*; The Spirit of Christ is that which speaketh.

145.

\* E. S.

And the \* *Author* writeth out of or from the Bride of Christ, very rightly concerning the *Spirit of Christ* out of the *New Man*: but he should learn to distinguish the *Old Mortall Man*, of or from the spirit of this perished cursed world, from the *New Man*: and not account the *Mortall* perished *Flesh and Bones* for *Christs Flesh*.

† Note

147. Also not seek for Christs Flesh in the *FOUR* Elements; in the spirit of the outward World; but in the *Root* of them; viz: in the *HOLY* Element; a Principle deeper then this world is, † Not absent from the *Outward Body*.

148. Also NOT the *Old* transmuted into the *New*; but as the Gold in the course drossy Stone groweth out of the Stone, where the Sun is a Cause of the *Tincture*, and the course drossy Stone a Cause of the *Body*; & yet the *New* body should be understood to have no place or roome in the *Old* in its Principle; for, it standeth a *Birth* deeper in it selfe.

\* Eph. 1. 23.  
Chap. 4. 6.

149. As we know it by *THIS*; that God is in this world; and the world doth not know him nor see him; HE dwelleth a *Birth* deeper in the *Center*, then this outward world is; \* *He filleth all* in this world, and Nothing apprehendeth or seeth him; for he dwelleth not in the World but *IN himself*; so also doth the *New Man*, and yet there is no separation or *Sundring* of One from the other.

150. As there is a different distinction in the Fire and Light, where the Fire cannot apprehend the Light, and yet the Light becometh generated out of the Fire: so also doth the *New* become generated out of the *Old*, through the entering in of the Spirit of Christ, as the Sun maketh a *Tincture* of Gold in the Stone.

151. But when the \* *Author* writeth; that the *Old Man* falleth quite away in Repentance; and that it dyeth altogether in the Death of Christ; he erreth: for, Christ is not come, for the sake of the *Old Man*, also he is NOT become Man in the *Old defiled sinfull Flesh*; but in the Images Essence, that a *New Man* should become generated in the *Old*; and dwell in the *Old*, not in the *Third Principle* in this outward World; but in the *second*, in the *Heaven*, in *God*, and *God* in it.

152. Therefore he Should Not write thus; I, Christ, the *Living*



*The Outward Nature will appear at the last Day.* Cori. E. S.

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**Living Word** in this my *visible* Flesh and Bones; that, none will grant him, who is generated or born of Christ; the **Outward** † *Man is Conceived and born in Sin*; it is not *Christ*; but the Inward is in Christ, a *Member* on Christs Body † Psal. 51. 5. in the Essence of Christ.

133. And that he supposeth, that Nature falleth totally and altogether away from Man, when the *New Birth* Springs up; that also is not so: And in that, he yet understandeth nothing of the Eternal Nature: there falleth **NO** Nature from him; for the Life standeth in Nature: the *Souls Life* in the Eternal Nature, and the *outward spirits Life*, in the Starres and Elements.

134. The Eternal Nature containeth in it selfe, the *Seaven Spirits* or *Forms of the Deity*; whence the Holy Divine World Originateth; and also this outward World; in *Eternity* it goeth not away from Man, else Man were a Nothing. for out of Nature, is the *Mystery* of *Eternity* Manifested; and also the Divine Substance: as in my Book of the *Six Points*, is expressed at large: *Nature* \* **NOT** come into Man for the sake of Sinne; why should it then fall away for the sake of the Regeneration.

135. In the Dying the \* **Outward Nature** falleth away from the *Souls Nature*; but it passeth onely into the **Outward Mystery**: till to the Day of **Judgement**, and then will All its here wrought *Wonders* and *Works*, shine or appear; when the Spirit of God will move the *Mystery* of this world; then will all be Manifested; and the *Turba* will be severed from the *Good*, and be given to the Dark World; and the *Mystery* to the *New-Man*, but *only* Holy and *without* blemish.

136. And that is the **Resurrection** of the *Flesh*; It is not the *Husk*, viz: the *Beastial* *Flesh*; that shall arise, but the *Life* in the *Outward Mystery* with the *Wonders*, that shall be Comprised in the Holy Element, and be united with the Body of Christ [even] of the *New-man*; and in *Eternity* stand with its **WONDERS** in \* **IT**.

137. But **Not** in the *Earthly* Essence, but as a shadow or **Figure**: for, because of the Divine Life, *that* our Life, is accounted as it were *Dead*: for thus was *Adam* also before his

\* **NOTE**  
How the *Flesh* shall arise at the Last Day.

\* The *New* Man.

Eve,

Confid. *E. S. The Outward Nature will appear at the Last Day.*  
*Eve*, before the *Imagination*: and in the *Imagination* the  
*Outward Life*, became Manifested, and the *Hea-*  
*venly*, Dyed.

198.

This, Dear Sirs and Brethren, I was not to *hide* from you, upon  
 your little Book sent to me, as also from the *Author* thereof; for my  
 Conscience requireth it of me in the LORD: Not with the Intent to  
 suppress or reject the Authors Book and *High Spirit*; but in Love  
 towards HIM: I would give him my Gifts and understanding into  
 his Gifts, as one Member to the other; that we might, † *Edifie* and  
 know one another in *Christ*, as Members in One Body.

† Jude 3. 20.

159. For, I know the *Authors* Spirit very well; and I would fain  
 speak with him; seeing he hath *suffered Much*, for the sake of *Christ*  
 Name; as he mentioneth; and hath willingly brought his *Life* into  
*Christ* Foot-steps; therefore I acknowledge him for a right true  
 Christian.

160. But, he should not be ashamed of this; to learn better to know  
 himselfe; and to learn more in the Spirit & *Bride* of *Christ*; For *Christ*  
 said; *Seek, and then you shall find*: The *Wisdom* hath neither  
 Number nor End.

161. I say nothing else of my self; but that I *first* am become an A. B. C.  
 Scholar; and would heartily fain, in the *Bride* of *Christ*. from the  
*Spirit of Christ*, in my Brethren and Members, *seek* my self in them,  
 and they so in me.

162. I do not ascribe to my self any PERFECT knowledge yet: for  
 what is any Way PERFECT, that, is not from my understanding,  
 but manifested or revealed in the *Spirit* of *Christ* in my Brethren; I am in  
 my self as a Nothing, that I in the knowledge in my Brother in *his* Spirit,  
 may be found and known to be somewhat; and *that* God in *Christ* may  
 be All in us; both the *understanding*, and also † *the will* and the *deed*.

\* Ephes. 1. 23.

Ch: 4. 6.

Col. 3. 11.

† Phil: 2. 13.

163. Therefore I exhort you, to understand this no otherwise  
 then Christianly and *Brotherly*; For I am not a *Master* of your Spirit and  
 knowledge but your *helper* in the Lord; that the Authors course  
 might not be in vain; and the Name of CHRIST in his Members, may  
 not be reproached; as *Babel* hath done. I have written this small  
 Explanation and Declaration: to *refresh* one another in our know-  
 ledge in the LORD: What more there is, is to be found in the  
 Book of the *Threefold Life*, and in the Three Books of  
 the *Becoming Man* or *Incarnation* of CHRIST:  
 and do commend you together, Into the Love of JESUS CHRIST.

Dated on Sunday, *Quasi modo geniti*: Anno 1621.

F I N I S.

Englised 15. March 1659.